



# THE PARABLE OF THE LITTLE SOUL AND THE SUN

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Neale Donald Walsch

## THE PARABLE OF THE LITTLE SOUL AND THE SUN

There was once a soul who knew itself to be the light. This was a new soul, and so, anxious for experience. "I am the light," it said. "I am the light." Yet all the knowing of it and all the saying of it could not substitute for the experience of it. And in the realm from which this soul emerged, there was nothing but the light. Every soul was grand, every soul was magnificent, and every soul shone with the brilliance of My awesome light. And so the little soul in question was as a candle in the sun. In the midst of the grandest light —of which it was a part—it could not see itself, nor experience itself as Who and What it Really Is.

Now it came to pass that this soul yearned and yearned to know itself. And so great was its yearning that I one day said, "Do you know, Little One, what you must do to satisfy this yearning of yours?"

"Oh, what, God? What? I'll do anything!" The little soul said.

"You must separate yourself from the rest, of us," I answered, "and then you must call upon yourself the darkness.'

"What is the darkness, o Holy One?" the little soul asked.

"That which you are not," I replied, and the soul understood.

And so this the soul did, removing itself from the All, yea, going even unto another realm. And in this realm the soul had the power to call into its experience all sorts of darkness. And this it did.

Yet in the midst of all the darkness did it cry out, "Father, Father, why hast Thou forsaken me?" Even as have you in your blackest times. Yet I have never forsaken you, but stand by you always, ready to remind you of Who You Really Are; ready, always ready, to call you home.

Therefore, be a light unto the darkness, and curse it not.

And forget not Who You Are in the moment of your encirclement by that which you are not. But do you praise to the creation, even as you seek to change it.

And know that what you do in the time of your greatest trial can be your greatest triumph. For the experience you create is a statement of Who You Are—and Who You Want to Be.

I have told you this story—the parable of the little soul and the sun—so that you might better understand why the world is the way it is—and how it can change in an instant the moment everyone remembers the divine truth of their highest reality.

Now there are those who say that life is a school, and that these things which you observe and experience in your life are for your learning. I have addressed this before, and I tell you again:

You came into this life with nothing to learn—you have only to demonstrate what you already know. In the demonstration of it will you function it out, and create yourself anew, through your experience. Thus do you justify life, and give it purpose. Thus do you render it holy.

NDW: Are you saying that all the bad things that happen to us are things of our own choosing? Do you mean that even the

world's calamities and disasters are, at some level, created by us so that we can "experience the opposite of Who We Are"? And, if so, isn't there some less painful way—less painful to ourselves and others—to create opportunities for us to experience ourselves?

God: You've asked several questions, and they are all good ones. Let's take them one at a time.

No, not all the things which you call bad which happen to you are of your own choosing. Not in the conscious sense—which you mean. They are all of your own creation.

You are always in the process of creating. Every moment. Every minute. Every day. How you can create we'll go into later. For now, just take my word for it—you are a big creation machine, and you are turning out a new manifestation literally as fast as you can think.

Events, occurrences, happenings, conditions, circumstances—all are created out of consciousness. Individual consciousness is powerful enough. You can imagine what kind of creative energy is unleashed whenever two or more are gathered in My name. And mass consciousness? Why, that is so powerful it can create events and circumstances of worldwide import and planetary consequences.

It would not be accurate to say—not in the way you mean it—that you are choosing these consequences. You are not choosing them anymore than I am choosing them. Like Me, you are observing them. And deciding Who You Are with regard to them.

Yet there are no victims in the world, and no villains. And neither are you a victim of the choices of others. At some level you have all created that which you say you detest—and, having created it, you have chosen it.

This is an advanced level of thinking, and it is one which all Masters reach sooner or later. For it is only when they can accept responsibility for all of it that they can achieve the power to change part of it.

So long as you entertain the notion that there is something or someone else out there “doing it” to you, you disempower yourself to do anything about it. Only when you say “I did this” can you find the power to change it.

It is much easier to change what you are doing than to change what another is doing.

The first step in changing anything is to know and accept that you have chosen it to be what it is. If you can't accept this on a personal level, agree to it through your understanding that. We are all One. Seek then to create change not because a thing is wrong, but because it no longer makes an accurate statement of Who You Are.

There is only one reason to do anything: as a statement to the universe of Who You Are.

Used in this way, life becomes Self creative. You use life to create your Self as Who You Are, and Who You've Always Wanted to Be. There is also only one reason to un-do anything: because it is no longer a statement of Who You Want to Be. It does not reflect you. It does not represent you. (That is, it does not re-present you...)

If you wish to be accurately re-presented, you must work to change anything in your life which does not fit into the picture of you that you wish to project into eternity.

In the largest sense, all the “bad” things that happen are of your choosing. The mistake is not in choosing them, but in calling them bad. For in calling them bad, you call your Self bad, since you created them.

This label you cannot accept, so rather than label your Self bad, you disown your own creations. It is this intellectual and spiritual dishonesty which lets you accept a world in which conditions are as they are. If you had to accept—or even felt a deep inner sense of—personal responsibility for the world, it would be a far different place. This would certainly be true if everyone felt responsible. That this is so patently obvious is what makes it so utterly painful, and so poignantly ironic.

The world’s natural calamities and disasters—its tornados and hurricanes, volcanoes and floods—its physical turmoils—are not created by you specifically. What is created by you is the degree to which these events touch your life.

Events occur in the universe which no stretch of the imagination could claim you instigated or created.

These events are created by the combined consciousness of man. All of the world, co-creating together, produces these experiences. What each of you do, individually, is move through them, deciding what, if anything, they mean to you, and Who and What You Are in relationship to them.

Thus, you create collectively, and individually, the life and times you are experiencing, for the soul purpose of evolving.

You've asked if there is a less painful way to undergo this process—and the answer is yes—yet nothing in your outward experience will have changed. The way to reduce the pain which you associate with earthly experiences and events—both yours and those of others—is to change the way you behold them.

You cannot change the outer event (for that has been created by the lot of you, and you are not grown enough in your consciousness to alter individually that which has been created collectively), so you must change the inner experience. This is the road to mastery in living.

Nothing is painful in and of itself. Pain is a result of wrong thought. It is an error in thinking.

A Master can disappear the most grievous pain. In this way, the Master heals.

Pain results from a judgment you have made about a thing. Remove the judgment and the pain disappears. [Note: *Judgment refers to how you see a thing, and persons and situations and treat them in response, be it in the form of appreciation and care or in the form of indifference, disgust, neglect, hate or condemnation ; in other words, how you size them up and react to them.*]

Judgment is often based upon previous experience. Your idea about a thing derives from a prior idea about that thing. Your prior idea results from a still prior idea—and that idea from

another, and so forth, like building blocks, until you get all the way back in the hall of mirrors to what I call first thought.

All thought is creative, and no thought is more powerful than original thought. That is why this is sometimes also called original sin. Original sin is when your first thought about a thing is in error. That error is compounded many times over when you have a second or third thought about a thing. It is the job of the Holy Spirit to inspire you to new understandings, which can free you from your mistakes.

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Book 1, Segment 11 (8:14 mins)**